

J. EDGAR HOOVER ON JUVENILE DELINQUENCY

"During 1943 the Federal Bureau of Investigation examined 490,764 arrest records as evidenced by fingerprint cards.

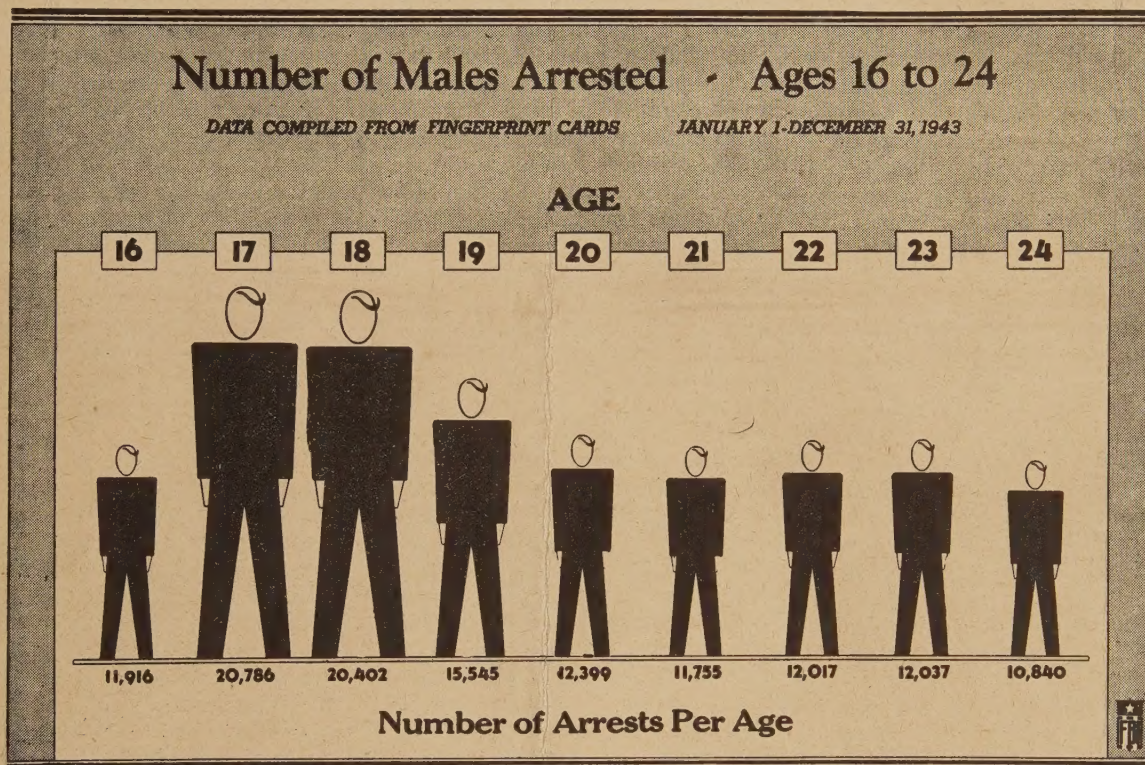
"Fingerprints representing arrests of males numbered 411,642, females 79,122.

"Of the total number of males and females arrested and fingerprinted, 26.9 percent were

percent for burglary, 23.4 percent for auto thefts, and 32.6 percent for disorderly conduct and vagrancy, as compared with 1942.

FEMALE ARRESTS—AGE 18

"Female arrests for 1943 occurred most frequently at age 18, followed by 19. In 1942 age 22 predominated.



Federal Bureau of Investigation, John Edgar Hoover, Director

under voting age. Arrests of persons less than 18 years old increased 26.3 percent.

MALE ARRESTS—AGE 17

"Age 17 predominated in frequency of male arrests during 1943, with age 18 second. (For both male and female age 18 predominated in 1942, age 19 in 1941. Editor.)

"Arrests during 1943 of boys under 18 years of age increased 25.2 percent for drunkenness and driving while intoxicated, 39.8 percent for rape, 39 percent for robbery, 27.7

"In 1943 female arrests at age 18 increased 54.3 percent, at age 19, 52.9 percent, and under age 18, 49.4 percent.

"For crimes against common decency the number of girls under 21 arrested during 1943 increased 56.9 percent.

"The seriousness of the juvenile delinquency problem is more clearly seen when it is remembered that the increase in arrests during 1943 was in addition to a substantial increase which occurred in 1942."

RELIGIOUS AND NO APOLOGIES

Rev. W. S. Fleming, D.D.

It's about time we quit viewing statistics about juvenile delinquency with alarm and started doing something about it.

Almost anybody who can read, knows what the situation is. The horrible figures are available. Back in May *The Christian Advocate* in an interview with J. Edgar Hoover printed many of them: thirty per cent more drunkenness among male juveniles in 1942 than in 1941, twenty-six per cent more disorderly conduct arrests, ten per cent more rape cases, sixty-four per cent more prostitution among minor women, 104 per cent more sex offenses of other types, thirty-nine per cent more drunkenness, and so on down the sordid list.

Well might I ask, what did we expect. What would any sane person expect from a systematic program of paganizing of our children's education which arose from an inane adaptation of the idea of complete separation of Church and State?

We did not merely separate Church from State: we were far too enthusiastic to stop there, once the slogan caught on. We have managed in the last generation to separate morality from the State, so far as education is concerned. We have managed to put the fear of the Inquisition into any person who dares hint that there might be a place in the secondary schools to teach a few of the fundamentals of ethics and morality—yes, and of religion—upon which our Republic was founded and without which it will surely fall.

We have gone so all-out on the idea of "tolerance"—a noble word grossly misused—that we are afraid to be positive about anything. And we are awakening at last to the realization that this modern world is no place for neutrality. If we fail to teach religion and morality in our schools, we are not being "neutral" and "tolerant"—we are teaching irreligion and immorality.

Note the difference that has developed during the last century—and ask yourself if by eliminating the old ideas, we have come any closer to the democratic, let alone the Christian ideal in this Republic.

Webster's Blue Back Speller, which came out in 1829, sold a hundred million copies in the years that followed. Its 174 pages are full of religion and morals—as non-sectarian as daylight:

"Good men obey God's law."

"Strong drink will debase a man."

"All mankind are brethren, descendants of common parents."

The Bullion's Grammar was used in every state of the Union. My copy, published in 1855 in the thirty-fifth edition, is full of religion and moral suggestions:

"Remember thy Creator and Redeemer in the days of thy youth."

"We are bound to obey the Divine law."

The Appleton's Fifth Reader of 1878, a copy of which I have, has all or large parts of Psalms 19, 23, 24, 90, 103 and 104. Seventeen of fifty lessons I examined bore religious messages. My Fourth Reader has Matthew 5 and 6 in full, and sixteen of eighty-seven lessons exalt religion, while all hold up a high moral standard.

The American Fourth Reader of 1873 has 103 lessons with much of religious and moral worthwhileness. The Sheldon's Fifth Reader of 1882 strikes the religious note clear and strong in eighteen of the first fifty lessons. The Sanders Reader for Young Ladies, used in Chicago in the 1860s, sheds religious fragrance: "I saw him at family prayers bending over the great family Bible. . . . He worships God with inward zeal."

McGuffey, the prince of Readers, is still familiar to many. From 1836 to 1920 over 122 million copies were sold—the greatest sale, it is said, of any book in history except the Bible. Of seventy-one lessons in the old Fourth Reader I have, thirty-two have a religious flavor and many more strike a high moral note. My old Fifth Reader has 235 lessons, sixty-four of which are distinctly religious. It has many noble Bible passages—Exodus, Isaiah, Paul's defense before Agrippa—and such lesson titles as "Poetry of the Bible," "Observations on the Sabbath," "God Blesses the Industrious," "God Is Everywhere."

The McGuffey Primer has a large picture of a child at prayer, with a four-line prayer just below.

Such books were the rule until, about seventy years ago, we permitted God to be crowded out of our schools covertly and without change of law.

Recently I examined nine sets of readers—thirty books—used from the fifth to the eighth grades. They were filled, not with the religion that made our civilization and graced our readers in the past, but with: Fables, folklore, fairy tales, pagan mythology, jingles and jangles. Two-thirds of them had no Bible quotations at all, and there was virtually no voicing of morals.

One volume alone held more of the pagan gods of Greece than all the vol-

umes told of the God who made the universe. Religion and morals were not denied. They were simply ignored.

Of thousands of books on all other subjects used from kindergarten through high school in Chicago, which I examined casually by title within three months, not one appeared to touch on religion or morals.

And yet do some wonder that Nicholas Murray Butler said education is controlled by "pagan" forces? That Edgar Blake (later Bishop Blake) said that in dropping religion from education we were "guilty of the greatest folly of two centuries?"

Is this writer wrong when, after twenty-five years of study on the subject, he insists that American principles, American history, American law and common horse sense require that education be *saturated* with religion?

Noting the power of education in Germany and Japan, am I seeing things when I say the secular theory of the state is a devil's trick to deceive the simple and lead us blindly to the junk-pile of nations that forget God?

Can we, really, believe it possible to feed pagan poison to all children at school and then save the nation by giving a religious antidote to some of them at home or church school? Can America continue to insult God in education and get away with it?

If we honestly want to do something permanent about our juvenile delinquency—not to mention our national character itself—I propose that we get more books like the old McGuffeys and Websters back into our schools.

If we don't care, of course, we can go on teaching all about Theseus and the Minotaur. And when our youth are found unable spiritually and emotionally to meet social upheaval, we can call a conference to check up on their reflexes, inhibitions and intelligence quotients.

Reprinted from THE CHRISTIAN ADVOCATE, July 22, 1943, issue.

REV. W. S. FLEMING, D.D.

Dr. Fleming, writer of the above, is the author of *God in Our Public Schools*, a book which has been highly commended through the nation. It can be secured from The National Reform Association, 209 Ninth Street, Pittsburgh, Pa., at \$1.50 per copy. We are informed another article from Dr. Fleming's pen will soon appear in *The Christian Advocate* on what has been accomplished in restoring the Bible and the religious element to our public schools.

Bible Teaching in the Public Schools of Marion, Ohio

Last fall for the first time, Bible teaching was introduced into the public schools of Marion, county seat of Marion County, Ohio. For the present this instruction is confined to the pupils of the fifth and sixth grades, but it is planned to extend it to other grades or to the high school next year. The instruction is given in the public school building, on school time, just as instruction in other subjects. The teacher is Miss Lena E. Chalfont, a college graduate with a Bachelor of Arts Degree, who has been a public school teacher for a good many years. She gives full time service to this work, going from building to building where these Bible courses are given at different hours and on different days of the week. The textbook is the Bible. The course of instruction is marked out by the teacher and the committee having this work in charge. The writer on a recent visit to Marion had the privilege of visiting two classes for the periods this Bible instruction was given. Every student had a Bible and the lesson for the day, dealing with honesty and courage to do the right, was enforced by Bible passages, each pupil using his Bible, looking up and reading the passages. Many of the pupils bring the Bible they use from their homes. The Gideons donated a number of Bibles and the committee in charge of this work provided more—so that every child can have a Bible.

The Bible course is not compulsory. Cards were sent to parents to sign giving their children permission to take the course. Evidently practically all parents must have signed these cards and nearly all the pupils were ready to take the course, for out of the total enrollment of 994 in the fifth and sixth grades of the city schools, 946 are taking the course.

Although this instruction has been given only six months we were told its beneficial effects are beginning to manifest themselves in the conduct of these boys and girls.

The prime mover back of this innovation is Rev. E. M. Hertzler, pastor of the Church of the Brethren in Marion, a man of vision, courage and common sense, who for a long time has been a believer in the Bible and non-sectarian religious instruction in our public schools. Although the church of which he is pastor is a small church, he is the President of the Ministerial Association of Marion and President of the Marion County Council of Churches. He presented this matter to his ministerial brethren, contacted leading business and professional citizens of Marion regarding it and

secured their support with the result that a committee was selected to act for them in this matter. This committee conferred with the school board and found they were favorable. So arrangements were made with the Board of Education for this Bible instruction to be given in the public schools as set forth above.

Under the arrangement agreed upon the teacher of the Bible selected by the committee in educational requirements is to measure up to the standards required of other public school teachers and the Bible instruction is to be non-sectarian. The Bible teacher is compensated on the same basis as other teachers from funds obtained from individuals and churches. The committee asked for \$2,400.00 and secured \$3,600.00. With this encouragement they look forward to securing an additional teacher for next year and offering the Bible courses in additional grades or in the high school. While this arrangement may not be ideal it is certainly a long step forward in the right direction. While we see no sufficient reason why a teacher of Bible in the public schools should not be elected by the school board and paid out of public school funds, we believe Mr. Hertzler and his associates are deserving of high commendation for what they have done.

The plan they have followed is very much superior to that of having the Bible teaching conducted outside of public school buildings in the churches—a plan which largely fails in reaching those who most need this instruction and which gives the pupils the impression that the Bible and moral instruction with fundamentally religious sanctions have no place in the public school education and that public school instruction must be strictly secular or non-religious.

Mr. Hertzler and his committee have probably gone as far as the public sentiment of the community would justify them in going in initiating this highly commendable undertaking. Perhaps the time will come when public sentiment will sustain them in going farther.

We are informed that in the public schools of Middletown, Ohio elective Bible study courses have been conducted in the high school for a period of almost twenty years. The teacher of the Bible is a minister who is employed by the school board and paid out of public school funds. He is a regular member of the school staff and dean of boys. Practically all religious groups are represented in his classes—Protestant, Catholic and Jewish.

Sabbath School Sends Dr. Fleming's Book to School Superintendents

Last fall the Sabbath School of the Reformed Presbyterian Congregation of Olathe, Kansas, decided it wanted to do something to promote the cause of daily Bible reading and non-sectarian religious instruction in the public schools. It voted to use the school's offerings for three months for this purpose and used this sum to secure 30 copies of the book our Association publishes, *God in Our Public Schools*. The superintendents of 30 public schools were selected—11 of them superintendents in the 11 first class cities of Kansas, the remainder of cities of the second class in the state—and a copy of this book with a covering letter was sent to each of them. The letter was signed by the superintendent of the Sabbath School, Clyde A. Redpath, who is also a public schoolman, and stated the reason the book was sent and requested a careful reading of it.

Replies were received from nine of these superintendents which Mr. Redpath has forwarded to us. These replies express thanks for the book and state that the writers either had read it, or would do so. Only one wrote critically, saying he would like to write a book on "God in Our Churches." He criticised the churches rather caustically but added, "I shall read the book carefully and very soon. I thank you for it." The other letters were sympathetic. We quote from a number of them (omitting names as no request was made for public use of their letters) as follows:

"I have read this book with a great deal of interest and wish to thank you and your school for it."

"I appreciate very much your thoughtfulness in presenting this material and will make every effort to use it in connection with the school work. The present increase in juvenile delinquency is an indication that the home, church, and school have failed in some part in their training. I feel that we need a closer cooperation between schools and churches if the children of our generation are to receive the training they need."

"I greatly appreciate your sending me a complimentary copy of this book. I shall give attention to it at my earliest convenience and feel certain that I will gain some useful ideas as a result of your kindness."

"This book is very informing and interesting. It will be presented to all our elementary teachers in a general meeting this school year."

"You may be pleased to know there are some very impressive and influencing opening exercises conducted in

(Concluded on page 5)

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Devoted to Christian Political and Social Science

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R. H. MARTIN, Editor-in-Chief

Rates, \$1.00 the year, payable in advance.

Entered as Second Class Matter, July 30,
1906 at Pittsburgh, Pa., under Act of Congress of March 3, 1879.**Victories for the Sabbath**

The Office of Civilian Defense had completed arrangements for the collecting of waste paper in Pittsburgh and Wilkesburg (adjoining Pittsburgh with a population of 30,000) on the Lord's Day, February 27th, with hundreds of boy scouts to assist in the collecting. Learning of this some God-fearing citizens of Wilkesburg believing this to be a desecration of the Sabbath decided to protest and submit to the O.C.D. an alternative plan for collecting the waste paper on a week day.

The leader in this effort was Mr. E. Clay Young, a member of the Wilkesburg Betterment Association who is also Vice President of the Board of Directors of The National Reform Association. Mr. Young brought this matter before the Betterment Association and suggested an alternative plan which the Association approved. He contacted representatives of the following organizations who readily agreed their organizations would take the responsibility of collecting the waste paper on a week day—The Salvation Army, Volunteers of America, Improvement of the Poor, Good Will Industries, Lutheran Inner Mission and the St. Vincent de Paul Association.

Mr. Young with a committee of the Council of Churches of Wilkesburg met with the Salvage Committee of the O.C.D., offered to take over the responsibility of collecting the waste paper as outlined above. The offer was accepted and Friday, the 25th of February, was agreed upon for collecting the waste paper in Wilkesburg. The citizens of the borough were notified of the change. The trucks of the above organizations covered the entire borough in one day and collected 85,000 tons, 25,000 tons more than was collected in the last pickup which was on the Sabbath Day.

Plans are under way, with the approval of the Office of Civil Defense, for these charity organizations to be used in the collection of all salvage

materials in Pittsburgh and throughout Allegheny County on other days than the Sabbath.

Mr. Young and Mr. J. C. McQuiston, who ably assisted him in this commendable effort, and all others who participated in it are worthy of high commendation.

A like victory for the Sabbath was won in Ambridge, Pennsylvania where arrangements had been made to hold the tin can drive on the same Sabbath, February 27th. The Ministerial Association of that city registered a protest and the Salvage Committee arranged for the collecting of the cans on a week day.

A Legal and Common Sense Ruling

According to a ruling of the Attorney General of North Carolina it is legal to give courses of instruction in the Bible in the public schools of that State and to pay the teachers at public expense.

Having heard of this ruling, the Editor of The Christian Statesman wrote the Attorney General, Harry McMullen, requesting copy of this opinion. A letter was received in reply enclosing copy of the opinion. It was given in response to a request from the Superintendent of Public Schools of Statesville, North Carolina, asking for a ruling on the following questions:

- (1) Can a course in Bible be made a part of the public school curriculum?
- (2) If so, can public school funds be expended for this purpose?
- (3) and can the Bible course be made compulsory?

Replying to the first and second questions the opinion reads:

"There is no legal prohibition against providing for an elective course in Bible in the public schools of the State, nor is there any prohibition against expending public funds to pay for such instruction, to the same extent and in the same manner as other courses are taught in the public schools."

In replying to the third question, the opinion, citing Article 1, Section 26 of the Constitution of North Carolina relating to religious freedom, says:

"Under this section of the Constitution there could be no compulsory courses in Bible instituted in the public schools of the State."

We believe this opinion is based upon fundamental American principles and is in accord with fundamental American law.

So far as worship—the devotional reading of the Bible and prayer—conducted in the public schools is concerned there can be no question that it must be voluntary. To make this compulsory on the part of any one, would be a plain violation of our established doctrine of religious freedom.

As for instruction in morals based upon the Bible where the pupil is left free to accept or reject what is taught, this is not worship, and the question whether this instruction must be voluntary or may be required is debatable from the standpoint of law, though we question the wisdom of compulsory courses in Bible instruction in our public schools. But certainly elective courses in Bible given in our public schools and paid out of public funds is sound American law. It is legal for the state to employ chaplains to minister to the spiritual needs of the inmates of our jails and penitentiaries, to pay them out of public funds for this service and also to furnish these inmates with Bibles at public expense. For example, the prison law of Michigan reads, "The chaplain shall hold religious services in the prison, and he shall attend to the spiritual wants of the convicts, he shall give the convicts moral and religious instruction, and he shall, at the expense of the state, furnish a Bible to each convict."

The state also employs chaplains for the United States Congress and State Legislatures to offer prayer at the opening of their daily sessions and pays for this service out of public funds. Millions of dollars are now being spent by the government of the United States to provide chaplains to preach the Gospel and otherwise minister to the spiritual needs of those in the armed service of the United States.

No one questions the legality of the state's providing for this religious instruction and spiritual ministry to the inmates of our prisons, our armed forces and our legislators, or paying for this ministry out of public funds. Why then should we question the legality of providing instruction to meet the moral and spiritual needs of our youth in the public schools and paying for it at state expense?

From the viewpoint of common sense isn't it better to provide this instruction to the youth of the nation in its public schools with a view to strengthening their characters to prevent them from becoming criminals rather than to withhold this instruction from them and when they become jailbirds to attempt to force it on them?

Beaver County, Pennsylvania Program

The following program was adopted by the Executive Committee of the Beaver County (Penna.) Branch of The National Reform Association at a meeting held on February 24th, for the year 1944, as follows:

I. Temperance.**a. Educational.**

1. Showing the talkie, "It's the Brain That Counts" in public schools of the county.

2. Distribution of 5,000 copies Beaver County Liquor Leaflet published, 1943, to homes.
3. Publication and distribution of 5,000 copies of "Have You Ever Known" leaflet with cartoons furnished by American Business Men's Research Foundation.
4. Statistics showing amount spent for intoxicating liquors in 1943. Mimeographed—distributed to religious and educational leaders of county.
5. Securing and publishing facts regarding liquor's interference with all-out war efforts—absenteeism, slowing down production, accidents in factories.
6. Addresses on this subject in churches and elsewhere.
- b. *Legislation.* Supporting the Bryson Bill before United States Congress by petitions and letters.
- c. Preparing for support of bills on moral issues in the coming session of the Legislature of Pennsylvania.

II. The Bible and Religious Education in Our Public Schools.

Efforts on behalf of moral and religious training in our public schools as a means of combating juvenile delinquency and crime, and preparing the coming generation for the duties and responsibilities of citizenship. As a means to this end the placing of the book, "God in Our Public Schools" in the hands of religious and educational leaders of the county.

III. The Christian Sabbath.

Pastors will be requested to preach on this subject: Bible classes and missionary societies to study it. Copies of The National Reform Association's book, "Six Studies on the Day," will be furnished free to pastors who will preach on this subject, to groups that will study it. If encroachments are made upon the Sabbath calling for protest, the Beaver County Branch in co-operation with other groups, will make such protest.

IV. A Christian World Order.

Sending the National Reform Association's literature on this subject to pastors and other Christian leaders of county. Messages on this subject in churches or before other groups.

Furnishing of "Petition for a Christian World Order" (to U. S. Senate, President and Secretary of State, House of Representatives) for adoption by organizations, or the signature of individuals, to be sent in to Washington.

V. County Rally.

The holding of a County Rally in the early spring to be addressed by an outstanding speaker.

RESPONSE FROM U. S. SENATORS

A number of "Petitions for a Christian World Order" adopted by organizations, instead of being sent direct to Washington, are sent to our office to be forwarded to the proper parties at our nation's capital. We send these petitions to one of the United States Senators from the State from which the petitions come with a covering letter, requesting him to present it to the Senate. We are in receipt of letters from these Senators which evidence they are giving attention to these petitions and are anxious to get from their constituents their views on this vital subject. Following are the letters received from Senator Davis of Pennsylvania, Senator Francis Maloney of Connecticut, and Senator Claude Pepper of Florida.

Dr. R. H. Martin, President
The National Reform Association
209 Ninth St., Pittsburgh, Pa.

My dear Dr. Martin:

I very much appreciate receiving your petition on the first of this month, in which you comment upon the need for creating a just and lasting peace at the end of this war.

You may rest assured that I fully appreciate the grave responsibility which this problem entails and that I shall certainly do everything I possibly can to see to it that a real and enduring peace is established among the nations of the world when this war is over.

I very much appreciate the interest you have shown in favoring me with your comments on this particular problem, and I will be very grateful to you if you will pass this information on to the other signers of the petition in question; for while I would very much like to reply to each one personally, the limited facilities of my office simply will not permit such a task.

Very sincerely yours,

JAMES J. DAVIS.

Sabbath School Sends

(Continued from page 3)

many of our elementary classrooms. In some of these the pupils actually carry on the devotional worship.

"I shall give each of my classroom administrators opportunity to read this book and I hope its influence extends throughout our entire public school system."

The fact that only one-third of the superintendents receiving this book replied, does not mean that nothing was accomplished by sending the book to the other twenty-one. The writer, as

My dear Mr. Martin:

I hasten to acknowledge your letter of February 25th, enclosing a "petition for a Christian World Order adopted by the Woman's Society of Christian Service of the Asbury Methodist Church, Forestville, Connecticut," and requesting that I present it to the Senate.

I am pleased to do that.

You perhaps know that I have received a great many messages from members of the Methodist Church—and others—concerning a "Christian World Order."

My desire to assist in establishing and maintaining world peace is intense. Please be certain that proposals dealing with the high aims and noble purposes which prompted your letter—and the petition—will have my careful attention as they come before the Senate.

Sincerely yours,

FRANCIS MALONEY.

* * *

Dear Mr. Martin:

I am in receipt of your letter of February 18th, and appreciate your writing me as you did.

You are right. We must set up, as soon as we have won the Victory, the kind of world organization which will prevent world war three, and promote the welfare of people everywhere.

To do that, the American public must imperatively demand that the Senate shall not repeat its tragic act which repudiated the League of Nations, and brought on world war two. We must also be working toward taking away from a third of the Senate, the power to determine the Nation's foreign policy. I am enclosing herewith an article which I wrote on that subject for the York York Times.

There is no greater challenge to us all than this challenge. Commendations to you and all of those who work with you to this end.

With best wishes to you, I am always

Sincerely yours,

CLAUDE PEPPER.

an editor, receives complimentary copy of many books and confesses that he often fails to send a letter of thanks to the sender even for books he values highly. Sooner or later we believe most of these superintendents will read this book, in part if not in whole, and it will make its impact upon their thinking on this vital subject of moral and religious training in our public schools.

We believe this Sabbath school did a fine and effective piece of work when it sent this book to these public school superintendents. We recommend this to other schools as an effective way of advancing this cause.

ASSOCIATION ACTIVITIES

To carry forward The National Reform Association's program for a Christian World Order a second printing of 10,000 copies of the September issue of *The Christian Statesman* devoted to a discussion of this subject was run off the press late in December. We also had printed 14,000 copies of the Petition for a Christian World Order in separate form, 12,000 copies addressed to the Senate of the United States and 1,000 each to the House of Representatives and the President and Secretary of State. During the months of January and February 8,000 copies of this issue of *The Statesman* and copies of the Petition together with a copy of an editorial in a former issue of *The Statesman* placed in the Congressional Record, entitled "America's Responsibility for a Christian World Order" and with a covering letter, were sent to as many Christian leaders throughout the United States. Two thousand more will be sent out in March.

Late in February we received from the Pennsylvania Liquor Control Board, Harrisburg, Pennsylvania, in response to our request, the figures on the sale of liquors at wholesale and retail in each of the counties of Pennsylvania and for the state as a whole for the year 1943. Also the number of barrels of beer consumed in the state for the same period. This will enable us to compute the amount of money spent in the purchase of intoxicating liquors for the year 1943 in each of the counties of the state and for the state as a whole. For the past five or six years we have published leaflets comparing the amount spent for intoxicating liquor with the amount spent for education, etc., for quite a number of counties in the state. Last year these leaflets related liquor and the liquor traffic to our all-out war effort. These leaflets are not only informative but very attractive as they are printed in colors, blue and red, on white paper. We are now prepared to furnish them for 1943 for any county in the state.

On Thursday evening, February 24th, the members of the Executive Committee of the Beaver County Branch of The National Reform Association, were entertained at dinner at the home of Mr. W. A. Bliss of Beaver, a member of the committee. Following the dinner the committee held its annual meeting for the consideration and adoption of the county program for the year. The outline of

the program adopted is found elsewhere in this issue.

Sometime ago a copy of Dr. Fleming's book, *God in Our Public Schools*, was presented in person to Mrs. John L. Whitehurst, President of the General Federation of Women's Clubs, at the Federation's headquarters in Washington, D. C. Mrs. Whitehurst said that after an examination of the book by herself and others, if they deemed it worthy, it would be placed among the list of books which the Federation recommends its members to read. Recently we received from the Federation's headquarters copy of a booklet entitled, "Reading List for Club Women," in which we find this book listed. We appreciate the recognition which the Federation has thus given to this book. Recently the Federation has come out for the Bible and moral and religious training in our public schools. For this they should be commended. They are an active organization of four million members and can make a great contribution to this cause.

In the month of January Dr. R. H. Martin spent three weeks on an eastern trip to Washington, Philadelphia and New York. In Washington he attended the meeting of the Executive Committee of the National Temperance and Prohibition Council, the hearing on the Bryson Bill before the sub-committee of the Committee on the Judiciary of the House of Representatives, and the annual meeting of the Board of Directors of the International Reform Federation of which Dr. Martin is a member. In Philadelphia he spoke in three churches and in two churches in New York City. The trip was undertaken largely in the interests of the Association's program on behalf of the Bible and religious training in our public schools and for a Christian World Order. He made numerous contacts which will result in the furtherance of both of these causes.

In the last issue of *The Christian Statesman* it was stated that the Committee on Women's Work and on Men's Work of the Presbyterian Church in the United States had included in their Peace Program which they sent to the representatives of their organizations throughout the church, the National Reform Association's Petition for a Christian World Order which is the basis of the Association's program on this subject. In addition to this they secured from us 1,500 copies each of *The Christian World Order* issue of *The Christian States-*

man, the Petition for a Christian World Order, and America's Responsibility for a Christian World Order incorporated in the Congressional Record, which, with a letter of instructions, they sent out to the secretary of social service organizations throughout the church. In this letter they requested the use of this literature in the study of this subject and the adoption and sending on to Washington of these petitions.

In a letter received from John C. Broomfield, Bishop of the St. Louis Area of the Methodist Church, he has this to say regarding Dr. Fleming's book:

"I have just finished reading Doctor Fleming's book, *God in Our Public Schools*. It is the finest compilation of the views of outstanding leaders; and of legal opinions and decisions, pertaining to religion, which of course, means God and His Word, in the public schools, I have ever read.

"The author has been clear in his diagnosis, eminently fair in his presentation of the facts, and justified in his conclusions. This is one book every minister ought to have in his library."

We have received orders for 10,000 copies of a Philadelphia Liquor Leaflet printed in colors showing the amount spent for intoxicating liquors in Philadelphia and in the State of Pennsylvania in 1943, with comparisons, and relating the liquor traffic to our war effort. These orders have come from the Methodist organization of Sabbath School Superintendents, the Baptist Union of Philadelphia and the United Presbyterians. In all probability representatives of other Philadelphia groups will place their order before the leaflet goes to press, March 15th.

We have just received copy of a pamphlet entitled, "Religion at the Peace Table," published by the Home Department of the General Federation of Women's Clubs which outlines a series of six studies on this subject with citations of literature recommended for use in connection with this study. We are pleased to note that our Association's literature—*The Christian Statesman*, the Petition for a Christian World Order and America's Responsibility for a Christian World Order—is included in this literature.

Several months ago an order was placed for a second edition of 2,000 copies of Dr. Fleming's book. Our printer has been greatly handicapped through a shortage of labor and sickness in getting this edition on the press. Conditions have improved recently and we have the promise that this second edition will soon be off the press and ready for distribution.

A new prospectus of this book, more informative and attractive than the one we are now using, is in preparation which we expect to use in a much wider publicizing of this book.

We have just filled an order for 100 copies of *God in Our Public Schools* for Miss Ethel Hubler, Editor of The National Voice, Los Angeles, California. Miss Hubler expects to advertise and sell this book through the columns of her paper. We appreciate this co-operation.

Dr. J. S. Martin of Beaver Falls, Pennsylvania, a member of the Board of Directors of The National Reform Association and formerly the Association's General Superintendent, has just returned from a three months' trip to the Pacific Coast. The greater portion of this time was spent in California where for several weeks Dr. and Mrs. Martin were the guests of Edwin J. Moore in his guest home in the Cactus Valley, near Hemet, California. While on this trip Dr. Martin spoke on nearly every Sabbath on some phase of National Reform particularly on behalf of our Association's program for the restoration of the Bible and moral and religious training in our public schools. His messages were given in Reformed Presbyterian Churches in the following places: Seattle, Washington; Los Angeles, Santa Ana and Hemet, California; Denver, Colorado; Kansas City and Olathe, Kansas; and Chicago, Illinois. He also spoke on the Bible and Religious Training in the Public Schools in the Presbyterian Church, Hemet, California, and before the Kiwanis Club of Hemet, and at public meetings in Topeka, Kansas and Morning Sun, Iowa.

We have many evidences that our Association's program for a Christian World Order is bearing fruit. While the letters and literature we are sending out to thousands of Christian leaders does not call for a response to our office, we are nevertheless receiving numerous letters expressing thanks for the literature and indicating that they are making good use of it and also of the Petitions to be adopted and sent in to Washington. Following are a few examples:

A Presbyterian pastor from Albany, New York writes stating he was organizing a group to study this subject and ordered 30 copies of the Christian World Order Number of The Christian Statesman together with a number of the Petitions.

The President of the Lehigh County, Pennsylvania Woman's Christian Temperance Union, writes that she presented the Petition for a Christian World Order to a conference of Sabbath School workers at which it was decided to secure 26 copies of this Petition to be presented to the Sabbath Schools represented, adopted by them and sent in to Washington.

An elder of the Parnassus Presbyterian Church, New Kensington, Pa., secured copies of the Petition to the United States Senate, House of Representatives, and President and Secretary of State and had them presented and adopted by the Session of the congregation and four adult Bible classes of the Sabbath School and sent on to Washington.

Numerous Petitions have been adopted and sent to our office instead of being sent on to Washington. These petitions we forward to the proper parties in Washington with an accompanying letter, or presented to them in person. Recently a Petition adopted by the Women's Missionary Society of the First Presbyterian Church, St. Petersburg, representing 700 members, we presented to Senator Pepper at his office in Washington. Others to Senator Davis of Pennsylvania.

On January 26th Dr. Martin while on an eastern trip went on from New York City to New Haven, Connecticut for an interview with Dr. Luther A. Weigle, Dean of the Divinity School of Yale University, who wrote the Introduction to Dr. Fleming's book, *God in Our Public Schools*.

Dr. Weigle's interest in this book and in the cause it advocates continues unabated. He gave valuable suggestions with reference to the means to be employed to publicise and secure a wide reading of this book and to advance the cause of the Bible and non-sectarian religious instruction in the public schools.

We have had the assistance of a number of individuals and groups in the clerical work connected with our Association's Christian World Order program in addressing envelopes, folding and inserting of letters and enclosures in the envelopes, stamping and mailing them. Some have taken 500 each of the envelopes and enclosures, others 1,000 and even more. This has greatly lessened the work in our office and as it was done gratis as a contri-

bution to the cause it has materially reduced the expense of our Christian World Order program which today amounts to \$600.00 or more. We very much appreciate this help.

On a five-day trip to Ohio Dr. Martin spent February 27th in Utica, Ohio where he spoke in the morning in the Reformed Presbyterian Church on the subject of a Christian World Order and in the evening at a Union service in the Church of Christ on the Bible and religion in our public schools. On Monday he addressed the senior class of the Utica High school on "Furnishing the Upper Story." From there he went to Columbus where he spent a day in contacting Christian leaders and then went to Marion, Ohio, where he addressed the Business and Professional Club of Marion at a noon-day luncheon on the necessity of reaching American youth with moral and religious instruction in our public schools, especially those millions of youth which are not being reached with this instruction by any church.

While in Marion he conferred with Rev. E. M. Hertzler, President of the Ministerial Association of that city and President of the Marion County Council of Religious Education, the leader in a movement which has resulted in the introduction of a course in Bible instruction in the public schools of Marion which is described elsewhere in this issue of The Christian Statesman. After this message at the noon-day luncheon a banker asked that 15 copies of Dr. Fleming's book on, *God in Our Public Schools*, be sent to him for placing a copy in the library of as many public school buildings of the city.

In the body of the *Congressional Record* for March 3rd appears in full the Petition for a Christian World Order prepared and sent out to Christian leaders throughout the country by The National Reform Association, and also a letter by the Association's president to Senator Maloney of Connecticut regarding this petition in sending to him copy of this Petition adopted by the Women's Society of Christian Service of the Asbury Methodist Church of Forrestville, Connecticut. On this date Senator Maloney asked the Senate for unanimous consent to have the letter and petition printed in the body of the *Record* and referred to the Committee on Foreign Relations which was granted. We appreciate Senator Maloney's action in having the letter and the petition in full printed in the *Record* and also his courtesy in sending to our office a marked copy of the *Record* containing the letter and petition.

THE BABY ALLIGATOR GROWS UP

(American Business Men's Research Foundation, Chicago)

"So much was expected of little Repeal, before he was born, and that was the name selected for him, for nobody was to think of his father Booze Business at all.

Instead, the society ladies and the rich men and the politicians who were sponsoring him were to shape his destiny.

Let's see now, what was expected. Right away, little Repeal was to reduce taxes; end the depression; increase employment; reduce crime; promote respect for the constitution; and save our children. Yes, he was to do all that, for the whole maternal family of little Repeal promised it, time and time again.

When little Repeal came, he looked like his father, and when he was christened by his chief sponsor with a bottle of absolutely non-intoxicating beer, although the other sponsors present got drunk on it, everybody in the family was delighted. But he began to act like papa, right away.

The Ladies of the association against prohibition who had promised all their friends that they wouldn't permit him to look like Papa Booze Business just left in dudgeon, very high dudgeon, whatever that is, and snapped their aristocratic fingers at their high-sounding promises. So Papa Booze Business had the bartender, who had now stopped bootlegging, put on a nurse's costume and wheel little Repeal out for public approval.

And in a year or two you couldn't tell Repeal from Papa Booze Business at all. He may have been a little more streamlined and deadly, but that was all.

"IT'S HARD TO BELIEVE"

-THAT THE WET REFORMERS' LITTLE DARLING HAS GROWN SO IN THE PAST TEN YEARS!



How quiet his sponsors keep. Then men who expected him to reduce taxes, their taxes, found themselves paying four and five times more, long before Pearl Harbor; the depression settled down for a long stay; employment was relieved only by huge doles from Washington; crime still plagued the nation, increasing in Repeal's backyard as much as 100 per cent. And respect for the Constitution—well let's not go into that just now when Papa Booze Business and his son are facing all those nasty charges in Congress."

PENNSYLVANIA DRINKERS SPENT FOR INTOXICATING LIQUORS IN

1943	\$502,785,000.00
1942	\$447,550,000.00
1941	\$383,823,000.00
1940	\$329,039,000.00
1939	\$332,705,382.00
1938	\$300,525,384.00
1937	\$318,000,000.00